1: Lowie E-5 (1926) 1939 NT20 Washo NT20

The Soul—Spooks

775 The souls of the dead go south (Jack, Dave). But according to some Washo
[787] they remain near the living and listen to them. Some people dream of the dead,
who appear as in life. Such a dreamer would report, "I saw So-and-so in a
dream and talked with him." Whirlwinds are identified with the dead coming
[821] by; all the dead travel. When a person goes to sleep by himself and hears some
noise striking the house, it is the ghost of a dead man; it makes a crack in the
house and looks at the inmate. This was the belief of an old man, shared by
some Washo and rejected by others. Dave, who quoted it, commented as fol-
lows: "He tells right, by God. I think he's right a little bit: dead people don't
go anywhere, they stay right here. . . . If there were any people alive in
Heaven, maybe they'd make a rope and come down, but no one does that."
[551] A dead person's name should not be uttered. Whoever broke this rule was
rebuked as follows: "He is dead, he is gone, don't call him!"

787 Some Indians see ghosts at night, that is, they see a good dress without a face and
775 are frightened. Once, of a night, Jack's son, when about two miles from Reno, thought
539 he heard some Paviotso singing and dancing. He saw women sitting on the ground, and
asked why they were not joining in the dance. They did not answer. Then he inquired
for the owner of a horse standing there. Still there was no answer. Then he struck a
match, and the women were gone. He went up to pet the horse, and it was no longer there.
Then he got frightened and quickly went to an Indian house.

Once, in the old days, a Washo saw a strange figure hanging on the limb of a big tree
struck by lightning. The apparition was thin to the bone, curly-haired, with big eyes
[763] and black face, wings, and legs with little feet, but no arms. The Indian went home.
That night he began to tremble; after another day and a half he died. Then the other
Indians were all afraid and did not want to look at that thing any more.

776 A species of evil water-beings was called mɛtsuŋ'ɛ'. The Washo were afraid
to meet them. Once, when walking in the sand around Lake Tahoe, Dave saw
the tracks of one. These beings would travel about a little, always along the
shore, at night, then go back into the Lake again. They made the sound of
babies at night; the Indians would hear them. They live in a house under the
water, possibly twenty feet below the surface. Men and women both live there.
They do not like Indians; the Washo avoid them and never dream of them.
A Washo would be terrified, paralyzed "a little bit," bleed from the nose, and
fall sick if he saw one of these beings. Judging from their tracks, their feet
are only the length of a little baby's.

776 Once, a Washo was fishing in the Lake with a line and reel, when the line got caught
539 at the bottom. He thought it was a snake, but it was a mɛtsuŋ'ɛ' pulling the line down.
He was pretty strong. After a while he let go, and the line got slack. There was a tuft
of hair on the point of the hook. The Indian was paralyzed and fell down unconscious
in his boat for possibly an hour. There was no wind. At last he woke up terrified and
made for home. He cut off the hook and line with the hair, and threw them back into the
water. He told his wife and children about his experience. For a week after that the
fish would not bite. All the Washo were afraid. About half a mile from shore there is a
spring; that is where these water-beings probably come from. Their hair reaches down to
the knee.

1: Lowie E-5 (1926) 1939 NT20 Washo NT20

V. MISCELLANEOUS NOTES

788

A person who sneezed (sneeze, tiha'p'i'cca) was addressed by the formula: "laiyuya cuke's! mi'k'ey ka' kumi'ya!" ("Do not call me names! Call yourself names!")

838

Jack had never heard of any man who dressed in a woman's clothing.

821

Once an Indian saw a rainbow (t'a''umatapa''li) and pointed at it, saying, "Look, what is that?" His finger got sore and he lost it. Other Indians warned children against pointing at the rainbow: "Whenever you see him, don't talk to him, don't point, that's a bad thing. Never make fun of that one at all."

825 824

A Washo once was bitten by a snake and got a scar. He looked at the pine nuts before they were ripe, so all the fruits were killed by the sun. Because he had been bitten by a snake and then walked by the pine nuts before they were mature, they all dried up. The Washo all blamed him for this.

825 [224] [262]

Old people would warn their children against walking too close to a grizzly (t'a''ba): "He may smell, chase, catch, and eat you." Grizzlies were surrounded, one brave man approaching them. They were not eaten, but cinnamon bears were.

23 [262] [224]

The Washo call dogs by saying, "diku'cu, diku'cu" (my dog). They did not have many dogs and did not eat them, being afraid of getting sick thereby. Dogs were used in hunting squirrels, also because their barking at night gave an alarm.

763

On the top of De.omule'lek mountain there was always a fire when people were about to die. One Indian saw it and wondered what made the fire, so he set out to find a track, but there was no track and he found nothing (Dave).

776

Four or five miles from Greenbrook there is a big cave, and a wild man lived there before the whites were here. He had a big belt and his name was Pets'i'ltsi tekme'liwi (Dave).

821 789

When there is a storm, a Washo would sometimes smoke and say to it, "You had better stop; if not, I'll be dead." Then sometimes it stopped.

276

One star (evening star?) is said to be a rabbit hunter.

821

Someone lives in the moon, and according to Bill's father the spots are mountains and trees.

825

Mosquitoes (tamuk'ai'k'ai) come from the bottom of the water.

752

Wild parsnip is the only Washo remedy against snake bite (Bill). It was dug up, dried, mixed with water, then rubbed all over.

776

Sometimes Indians see a water baby by a spring, with the hair flowing 'way down.

Once the sun did not show up for two days. The Indians were dark and cool, they could not see how to get home. Some bundled up dry willow and all cried. "If there is no more sun, there will be nothing to eat," they thought.

755

A horned toad is caught by a doctor and stuck on a rheumatic patient's leg. It gets full of blood, pukes, and dies. It is called "doctor lizard."

825

276

A doctor made a pipe of black stone, like other people's, with a six-inch-long

224 [136] southern ranges of the Nevada herds. However, small herds did range in the eastern portion of Washo country, but the appearance of firearms and livestock eliminated the antelope completely in this area. One informant, himself seventy-five, remembers stories about the hunts, told to him by a very old brother-in-law who remembered the antelope songs.

[177] [538] [533] Another informant, generally a good source of hunting information, admitted that he did not know anything about the subject. He had never hunted antelope, nor had his father or uncles.

[787] [624] [791] The signal to hunt was a dream announcing the presence of antelope to a dreamer, who acted as leader of the hunt. The entire process was considered to be magical by this informant who said:

> "There was really no corral. Mebbe just a few piles of brush. The people just danced around and sang, and that kept them antelope there like they was hypnotized. They could keep them right there all night that way. After they held them all night they'd start to slaughter at sunrise. They'd sing: 'We aren't doing this for meanness or for fun but we want you for fine food,' or something like that. I heard the song once but I never learned it all. I wish I had, now."

224 789 [533]

● [763] [186] [114] This informant was certain that the Washo did not expect a person to die as a result of the exercise of antelope charming. He had heard of other tribes which believed this, and he thought it peculiar (Steward 1941: 218-220). This explanation compares favorably with the culture element distribution lists presented by Stewart, which reported none of the traits usually considered as part of the shaman complex in antelope hunting common among Basin Shoshone and Paiute. (Stewart 1941; Steward 1941.)

224 185 178 [237] Rabbits (92-96).—The pursuit of the jack rabbit appears to have been changing in its importance during the past century. Several informants recall being told in their youth by old men that often only the hides were stripped from rabbits to make blankets, but that most of the meat was discarded because other game was plentiful. However, firearms and agriculture soon put an end to antelope hunting, and the trans-Sierran region, like most of the nation, suffered a steady decline in the number of deer. All informants agree that in their own youth trips to California after deer were necessary because there were almost no deer east of the Sierra. All Indians agree that the deer population in Nevada today is far greater than it was in the early years of this century. The decrease in antelope and deer forced a greater dependence on the jack rabbit as a source of food as well as fur. The communal nature of the rabbit hunt may have made possible a gradual transference of ritual traits from the antelope complex to the rabbit hunt.

[484] [136]

224 [171] Traditionally the Washo drove rabbits into nets, a method common in the Basin. Stewart's notes, taken from informants in their seventies in 1936, make no mention of any supernatural aspect of the rabbit drive. [535] Evening dancing during the rabbit drive was denied. 224 There was, however, a special leader who directed 624 the hunt. In later times these men were credited with 787 dreaming power, as this quotation illustrates: "Jack 791 Wallace would dream where the rabbits were and when it was time for hunting he would send out a call." The man mentioned was described as the last of the real

[P. 384, B]

MISCELLANEOUS RITUAL

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[832]
cine and that a woman once touched by such a charm is powerless in the hands of its owner. "You touch a woman with that thing and it hypnotizes her. She follow the guy and die if she don't go with him. I don't believe I ever heard of a Washo use one. We'd be too afraid. But them Paiutes and Shoshones use it."

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796
[881]
Except for the painting of a girl during her puberty dance, painting of the face and body had little part in Washo ritualism, although its social significance may have been important (Lowie 1939, p. 304). However, certain other customs of dress and adornment appear to have had religious significance. Eagle feathers and magpie feathers, as well as a bearskin robe, conferred power. A similar notion may explain the use of the skin of the agile and wise long-tailed weasel as a binding for hair braids.

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778
763
825
The hooting of an owl or singing of birds at night was considered as a warning of danger or an omen of death.

INFLUENCE OF CHRISTIANITY

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668
182
The other main source of Christian ideas has been the peyote cult, which includes a roughly Christian version of God and Christ visualized as the father and the brother. The cross, pictures of Christ, and references to Jesus play a role in peyote ceremonialism. Other investigators (d'Azevedo and Merriam 1951; Stewart 1944) have noted a shift toward Indian tradition in the Washo peyote cult, with an attending reduction of Christian ideas. The attitude of one Washo woman sums the question up quite well: "I think them peyote people [she was not a peyotist but had encouraged her son to attend a meeting to cure a back injury] believe more what they doing than the white preacher." Her own religion is summed up in her actions. In addition to sending her son to peyote meetings, she had taken her granddaughter to the shaman and is a regular attendant at the church sewing school. She was also the person who waited until the minister left the church to repeat ancient funeral prayers.

[764]
[782]

NR13 Northern Paiute NR13
Washo, NT20
Achomawi NS5

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	To	Ki	K2	Ku	To	To	Pa	Wa	At	Sa	Tg	Wd	Ki	At	
2579. To spirit (sunopö)	-	-	-	-	+	-	-	-	-	-	-	-	-	-	NWA
2580. To night	-	-	-	-	+	-	-	-	-	-	-	-	-	-	776
2581. Offerings of: food	-	-	-	-	+	+	+	+	-	+	+	+	-	+	782
2581a. At spring dance	-	-	-	-	+	+	+	+	-	+	+	+	-	-	
2582. Game	-	-	-	-	-	+	+	+	-	+	+	+	-	+	
2583. Seeds	-	-	-	-	+	+	+	+	-	+	+	+	-	+	
2584. Tobacco	-	-	-	-	-	-	-	+	-	+	+	+	-	+	
2585. Shell beads	-	-	-	-	-	-	-	+	-	-	+	-	-	-	
2586. Offerings: at meals	-	-	-	-	-	-	-	+	-	-	+	-	-	-	
2589. When hunting	-	-	-	-	-	-	-	-	-	-	-	-	-	+	
2590. When 1st seeds gathered	-	-	-	-	+	-	-	+	-	-	-	-	-	-	
Guardian Spirits															NWA
2591. Source: childhood dreams	+	+	+	+	+	+	+	+	+	+	+	+	+	+	787
2592. Adult dreams	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
2593. Various powers received from spirits	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
Nonshamanistic Curing															NWA
2594. Special herb doctors	+	+	+	+	+	+	+	+	+	+	+	+	+	+	757
2595. Blood-letting	+	-	-	+	+	+	+	+	+	+	+	+	+	-	
2596. Sweating	-	-	-	-	-	-	-	-	-	+	+	+	+	+	
Destiny of Soul															
2597. Spirit goes above, to sky	+	+	+	+	+	+	+	+	+	+	+	+	+	-	
2598. Spirit travels south and up	+	+	+	+	+	+	+	+	+	+	+	+	+	-	
2599. Spirit goes along Milky Way (kusipo)	+	+	+	+	+	+	+	-	+	+	+	+	+	-	
Ghosts or Souls (tsaavu or nagua)															NW
2600. Ghost leaves body: at death	+	+	+	+	+	-	+	+	+	+	-	+	+	-	775
2601. Shortly before death	-	-	-	-	-	+	+	+	+	-	+	-	-	-	763
2602. Ghost visible: to anyone	-	-	-	-	+	-	-	-	+	-	-	-	-	-	
2602a. To doctor only	+	+	+	+	-	-	+	+	-	+	+	+	+	-	
2603. Ghost audible	-	-	-	-	+	-	-	+	+	-	-	-	-	-	
2604. Ghost feared	-	+	+	+	+	+	-	+	+	+	+	+	+	-	
2605. Ghost in whirlwind (pitcumava)	+	+	+	+	+	+	+	+	+	+	+	+	+	-	N
2606. Dreaming of dead is ill omen	+	+	-	+	+	+	+	+	+	+	+	+	+	-	NW
2607. Cold bath to nullify	+	+	-	+	+	+	+	+	+	+	+	+	+	-	A
2608. Prayer to nullify	+	+	-	+	+	+	+	+	+	+	+	+	+	-	787
2609. Smoke blown to nullify	-	+	-	-	-	-	-	-	+	+	-	+	+	-	
2609a. Specularite (yadupi) sprinkled to nullify	-	+	+	+	+	+	+	-	+	+	-	+	+	-	
"Nuipö" (possibly Jimsonweed)															N
2613. Properties and name known	-	+	+	+	+	+	+	-	+	+	-	-	-	-	276
DANCES															NWA
2614. Circle Dance (nagava)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	535
2615. Brush corral	+	+	+	+	+	+	+	+	-	-	-	-	-	-	
2616. Performances: at fall rabbit hunt	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
2617. At fall pinon-nut harvest	+	+	+	+	+	+	+	+	+	+	-	-	-	+	
2618. In spring	+	+	+	+	+	+	+	+	-	+	+	+	+	+	
2619. In summer	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
2620. Purpose: mainly pleasure	-	+	+	+	+	+	+	+	+	+	+	+	+	-	NW
2621. To make seeds grow	+	+	-	+	+	+	+	+	+	+	+	+	+	-	[787]

[p. 415]